

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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ELECTION.

BY ELDER JOSEPH SILVER.

Election is a principle of deep moment, and, like all other principles pertaining to the Church of Christ, should be studied and properly understood by her officers and members.

The want of a proper understanding of this subject has led mankind into many delusive and damning errors. It is not true that certain human beings have been chosen by God to the redemption of Jesus Christ, or eternally cast off—doomed to be for ever damned, irrespectively of all circumstances. For the Deity to have adopted such a course concerning man would have been to have proved himself unjust and entirely incapable of righteous government. For man, therefore, to ascribe such a plan as having originated with the Great Ruler of the skies, is, to say the best of it, the height of absurdity. We do not find that unconditional election to eternal life was ever taught by the Apostles. However, rid of all deductions, we admit that it is one aspect of a great truth revealed in Scripture, in order to assist honest and upright individuals to find and keep the way of life; but not for cunning men to argue about and turn into a mere dogma, or use as a weapon of ecclesiastical warfare. If the views entertained by the Antinomians and many others of the Calvinistic school, in relation to the afore-

mentioned subject, be correct, where is the need of establishing and keeping up, at an enormous expense, Bible Societies, Home and Foreign Missionary Societies, and many others of a kindred character? Or, indeed, where is the necessity of spending so much time and laborious labour in proclaiming to the world the revelations of God at all? It would be far better to spend the money, time, and labour in instructing the children of poor, but honest parents in the useful arts and sciences, or in the cultivation of extensive tracts of land at present lying waste in various countries. Were the latter done, it would produce the means of life, and save hundreds and perhaps thousands from starvation; and, after all, certain persons, according to the "election of grace," (as some would have us believe,) would be eternally saved, and the rest irretrievably lost.

Some might argue that it is necessary that man should be informed of the purposes of his Maker concerning his salvation or damnation. But what would it benefit a person to be told that his Creator had from before the foundation of the world decreed in his heart that he should be eternally saved? Would it not have a tendency to make such a one careless and indifferent about the performance of his religious duties? We are apt to

think that it would take a Prophet, and more than a Prophet, at times, to arouse him from his apathy.

Again: Would it in any way profit a man, (supposing he believed it,) were it said to him—"You have been predestined to everlasting damnation?" We answer, No. It would do him no good whatever, but rather injure him, make him wretched and miserable, unman him for his secular labours, and ultimately drive him mad. Of course, he would never think of studying the Gospel, or Divine plan of redemption; but would, in all probability, like the sons of perdition, blaspheme against God and Christ.

If the human family ought to be instructed in the principles of salvation and condemnation, (which, undoubtedly, they should be,) let them be taught by the servants of God—men who have Divine authority—men whom God hath made choice of and elected for the purpose. It is in this way we understand the principle of election, as manifested by God in the person of his Son, also the Prophets, Priests, kings, Apostles, and others whom he (God) at different periods has called, chosen, and elected to fill various positions and perform particular works. On these distinguished persons he has conferred special blessings.

The Deity possesses foreknowledge. "Known unto God are all his works from the beginning of the world." (Acts xv. 18.) Because of this attribute dwelling in the mind of the Father, he made choice of him who, as to the flesh, is called "the Son of Man," to be the Creator, Governor, Saviour, and Judge of the world. By referring to the *Pearl of Great Price*, page 25, it will be found that there was another competitor for the office of Saviour in the person of him who is styled in Scripture the "Old-Serpent," but who was once the "Son of the Morning." And the Lord said, who shall I send? And one answered like unto the Son of Man, Here am I; send me. And another answered, Here am I; send me. And the Lord said, I will send the first."

Here, then, we find the presiding Head preferring one to the other; and it is very evident, from the sentence following the one above quoted, that he made a wise choice,—the inherent faculty of foreknowledge which he possessed enabling him to do so. "And the second was angry,

and kept not his first estate; and at that day many followed after him."

Abraham, the Patriarch and friend of God, was chosen and elected to be the Father of the faithful, God knowing that he would command his children and his household after him. (See Gen. xviii. 19.)

Conditionally, God foreordained or predestined that his peculiar people Israel should arrive safe in the promised land of Canaan; but, in consequence of their transgressions and sins, they forfeited their right to that blessing. So it will be with many who now profess to be the elect of God, should they not make use of the agency which he has so kindly given them, and obey his laws and commandments. Such, certainly, will forfeit their right to eternal happiness.

Cyrus, who is called in Scripture "the Lord's anointed," (perhaps because he was designed and qualified for the work appointed him,) was a very remarkable man, and performed all the pleasure of the Lord upon Babylon. It would not, however, be right to argue, because he did this by the counsel of God, (He having called him for this special work,) that he would obtain everlasting life in his presence. No. He would be expected to practise the revelations of God pertaining to the redemption of fallen man before he could arrive to that position.

It being very difficult to separate ordination to the Priesthood from the doctrine of election, it being part of the same subject, we give here an extract from the Book of Mormon:—

"And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place, being left to choose good or evil; therefore they having chosen good, and exercising great faith, are called with an holy calling." (Alma ix. 6.)

Others, it is said, would reject the Spirit of God, on account of the hardness of their hearts, &c. We therefore conclude that a man may either receive or reject the commandments of God. If he does the former, he is likely to become one of God's chosen or elect ones. Whereas, if he perseveres in doing the latter, in the day of rewards and punishments he must hear the sentence pronounced by the elected Judge—"Depart

from me: I never knew you." In that day every man shall be judged according to his works.

It has been and is still held by some that Christ does not desire the salvation of all, and that he died for only a certain

few. But Paul the Apostle, in addressing Timothy, says in reference to Christ—"Who will have ALL men to be saved and come to the knowledge of the truth." "Who gave himself a ransom for ALL." (See 1 Timothy ii. 4, 6.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(Continued from page 786.)

PART IV.

O Man! thou offspring of the Deity,
And also thou, our native, mother Earth !
Though now of time, yet in eternity,
Ye both received the first, the spirit birth.
Time is a bridge from one eternal side
Made up of mortal and probationary states,
That we may cross to where the Gods reside,
And enter through their everlasting gates.

In Part III. we took a general view of the philosophy of states growing out of the Divine economies of creation and legislation. In this Essay we shall take a more particular view of the philosophy of transitory states, and endeavour to establish an understanding of their meaning, arrangements, and object.

As creatures of transitory states, it is of deep importance that all should obtain an understanding of their meaning, the nature and design of their arrangements, and the object that will be worked out when the end of transitory states is reached. Unless all have this understanding, they are liable to continual blunders in their lives; and the actions, meaning, arrangements, and object of those lives may be far from answering to the actions, meaning, arrangements, and object of transitory states. Of course, they may answer to the improper side; for the good and the evil and the right and the wrong pertain to mortal spheres. Indeed, even hell is in some sense one side of a class of states of the highest order—namely, the celestial order. Heaven is the bright and proper side of celestial states, in which move the Gods; and hell is the black and improper side, in which move the devils. Thus it is with transitory states; and therefore, unless an understanding is obtained of the meaning and object of transitory states, we are liable not to answer in our lives to the proper side, but to be found

moving on the improper side. Transitory states are the bridges over which the family of worlds pass to reach their eternal states. We are not now speaking according to primitive ideas of existence—that is to say, of existence in its chaotic, unformed, and uncreated condition, but of eternal existence organized, formed, and subdued to the design of the Maker; or, in other words, of worlds in their created condition. Nor must the term "created" be understood by our readers according to the popular absurdity, implying a creation of worlds and beings out of nothing; for there is no such creation. The term created must be understood to imply the organizing, forming, and subduing eternal existence to the will and design of the Creator, as shown forth in the innumerable hosts of worlds and systems of the created universe.

According to the above sense and definition, transitory states may be considered to stand in the grand creative economy as creation's bridges. These bridges the Creative Ones form and arrange to reach some great creative end and to accomplish some vast creative purpose. That purpose and that end will be seen in the following views.

Those bridges of creation are built by the Creative Ones, that their created worlds and systems may pass over to that empyreal side of the creative economy where they enter into their eternalization. Moreover, they not only reach their eternal states, organizations, forms, and identities which constitute eternal beings and things, but on this side they also reach the spheres in which Deity moves. There God and his Christ, and the Holy Ghost, and the Holy Priesthood, and the

Church of the First Born enter into the eternal glories and the eternal organizations of creation.

Let us extend our views into illustrations of this matter. We will suppose that there are two sides to the eternal. Indeed, this is really the fact; and there is nothing strange or paradoxical in this, seeing that there are two halves to every whole, and two principal relative sides to everything. Say on one side stands eternal existence according to the primitive sense—that is, in its uncreated condition before it has been organized, formed, subdued, and arranged by the Creative Ones into their grand economy of worlds, systems, and universe. On the other side stands eternal existence organized and brought into the grand economy of creation, with that form and likeness pleasing to the Maker. Moreover, we will imagine it not only thus organized and fitted into the created universe, but that those worlds or systems have passed beyond transitory states, and reached that eternal side of creation where eternal states and eternal beings and eternal organizations stand. The Father shall be about to create another world. It shall be Earth; and upon this earth, in due time, the Father shall bring forth all the generations of mankind. Jesus shall stand as the first-born of the Father's creation, and be one with him in creation. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things was made by him, and without him was not anything made that was made. In him was life, and the life was the light of men." Now we will further suppose that all things were created first spiritually by the "Father of the spirits of all flesh." On the first eternal side the spiritual creation shall stand unembodied; on the last eternal side the spiritual creation shall stand embodied, immortalized, and eternal in constitution, identity, and glory. Of course, it will be seen that on the last eternal side creation stands a perfect whole, with the two halves (spirit and body) in one immortalized eternal being. God the Father has reached that side, and in him all is comprehended, whether of states, or natures, or constitutions. He is the first and the last, and all the intermediates. Man is nothing that God is not, for humanity is

swallowed up in Deity; and Christ was not equal in nature with the Father until his Divine nature embraced the human. Christ now, even as did the Father from the beginning, represents the spiritual, the mortal, and the immortal, with the eternal as the beginning and the end.

Having laid down these suppositions, let it be farther supposed that the Great Eternal God and Father designed to take all the redeemed of his creations over to that eternal side where he himself stands. It shall be understood that his design is to take the redeemed over to the side of immortalization, and the Church of the First Born into celestialization. When Adam's world reach that side, there will be found no death, nor dissolutions of natures and constitutions, nor that economy of change and metempsychosis seen in this physical and transitory world.

There the constitutions, forms, identities, and general arrangements of the eternal side of the grand economy of creation will not pass away, nor be subject to change, but will be like the Changeless Ones. There the body as well as the spirit will be eternal, and the union of the body and spirit will also be eternal. There society and states are eternal, and there the spheres of Deity unite, and their links extend far back into the eternities past, and the endless chain binds together worlds and systems created unnumbered millions of ages before this world began. To this side, then, the Father designs to take the redeemed of mankind; and Christ, our Elder Brother, (and, under the Father, our Creator, Saviour, and God,) leads the way.

Now, there is a long road to travel, and a great gulf to pass from that eternal side where existence stands uncreated—a chaos of eternal elements and unorganized life, over to that grand side where existence is found in the highest forms and states, showing the image and glory of Deity. We will suppose that this long road of creation and progressive being is passed in states of spiritual nature with the Father of the spirits of all flesh, and that then comes the great gulf. Over this gulf the Creator constructs a great bridge. This bridge is composed of transitory creations and transitory states; and these states, with their belongings, are, in the creative and legislative sense, essentially mortal and probationary. Over this bridge designed of transitory

states this new creation in the beginning was, by the fiat of the Creator, pre-destined to pass; and Adam was sent by the Father to bring forth this probationary world of mankind. But this transitory part of the economy of creation is not designed to endure for ever, nor its states of mortality and probation to continue beyond those limits which the Creator and Divine Legislator has given to the dominion and arrangements of time. There is much, however, belonging to this transitory and probationary world that is eternal in essential nature, laws, and truths; but the arrangements, organizations, relations, positions, dominions, &c., of this transitory creation and state are not eternal. Transitory states, with their mortal constitution, probationary discipline, and temporary arrangements, are designed by God for a purpose; and when that design is answered and that purpose reached, transitory states will pass away, temporary arrangements give place to eternal arrangements, mortality put on immortality, and the disciplines, testings, and works of this probationary life will ultimately bring in the rewards, the positions, the relations, the powers, the dominions, and glories belonging to the eternal life and spheres of the Deity. The physical economy of this world is subject to the law of change. The present constitution of things only remains for a time, and then dissolution comes, and old identities enter into other constitutions, and life and death, organization and disorganization alternately succeed. In this, man in his physical constitution is no exception. Although, like all things, he is in his essence eternal, in his physical constitution he is subject to change and death. Although an eternal being, he is now a creature of time; for in this transitory world time holds dominion over all things and beings, and cuts down the world, even as the mower cuts down his field.

(To be continued.)

Destined to reach eternal lives (if he fulfills the highest object of his creation,) and become clothed with the immortality and glory of celestials, yet is the eternal spirit of man passing through mortality, and must die; for death has passed upon all. Then his body returns to the ground from whence it came, and the spirit to the Father of spirits—the “God that gave it.” Ultimately, the whole physical constitution of this world and these mortal, probationary, transitory states will altogether pass away, when the end thereof is reached and the purpose of the Father accomplished.

This bridge of transitory states, then, the Eternal Father has constituted for Adam's world to pass over to the eternal, immortal, and glorified side, where all the generations and societies of mankind enter into their due spheres, and the Church of the First Born into the celestial sphere, where dwell the Father and his Christ. The world to which mankind belong has now been, according to the general calculation, six thousand years crossing this bridge of transitory, mortal, and probationary states. This it has done under the presidency and direction of the first Adam; and Christ, the second Adam, will ultimately take it into its eternal states, and will fulfil his prophetic declaration to John the Revelator—“Behold I make all things new.”

Mankind, throughout all their generations, have come into this world to cross this bridge of transitory, mortal, and probationary states, that Adam's world may enter into its adjusted, immortal, and eternal states. This is the great and whole object of our creation, and every soul of Adam should live to fulfil that object; for all are sent into the world expressly to pass this bridge which the Father has built, that the great end of all creation may be reached, and the purposes and design of the whole of his economy of legislation be consummated.

HISTORY OF JOSEPH SMITH.

(Continued from page 781.)

[July, 1843.] preaching last Sunday; and called for my brother Hyrum, William Law, and Willard Richards to lay on hands and pray for me.
Sunday, 30th. I was very sick, my lungs oppressed, and over-heated, through

Elder John Taylor preached in the morning. After preaching, President Marks called a Special Conference to appoint Recorders for baptisms for the dead. Elder Sloan having started on his mission to Ireland, Willard Richards was appointed General Church Recorder; and Joseph M. Cole, George Walker, Jonathan H. Hale, and J. A. W. Andrews, Recorders for the baptism for the dead. In the afternoon the clerks met to organize and prepare for their duties.

Brothers Woodruff and George A. Smith preached in the morning, John E. Page and O. Pratt in the afternoon, H. C. Kimball and B. Young in the evening, in the Temperance Hall in Pittsburgh.

A Conference was held in Briton, Michigan, when Mephibosheth Sirine was chosen President, and nine branches were represented, comprising 5 Elders, 6 Priests, 7 Teachers, 1 Deacon, and 225 members.

Monday, 31st. My health improving, I went to the prairie, sold 100 acres of land, and called at my farm.

Wrote to General Adams.

I copy from Elder Woodruff's journal:—

"Our Quorum assembled and walked over Pittsburg. We first visited Mr. Curing's glass works, and saw them at work through each branch. We saw them make pressed, stamped, and plain tumblers, large jars, &c. We next went on the bluff above the city, and had a view of the new basin that is to contain the water to be forced into it from the Alleghany river to water the city. From this place we had a fair view of the city below. It truly sends forth its columns of smoke and blackness that arise from the coal fires which propel the numerous engines that are the main-spring of all the foundries, manufactures, and works of the great city of Pittsburg.

We then descended the hill and visited the city water-works or reservoir. The building is 150 feet long, 110 feet wide, and contains two engines of 200 horse power each, to drive a force pump to force the water from the Alleghany river into the basin on the bluff, to supply the wants of the citizens. The whole cost of this building, reservoir, and basin was \$200,000. The building is after the Roman order. The whole architecture, design, making, and finishing the building was executed by Elder Charles Beck, a member of the Church of Jesus Christ of Latter-day Saints. We visited every branch of Miltonberger's iron

works; saw the iron for the keel of an iron steam-ship of war, 140 feet long, which is intended to navigate Lake Erie."

Tuesday, August 1st. I was very sick at home in the morning. At four, p.m., I rode up to the Temple and complained to the clerks that Mr. Hamilton had got a tax title from the Sheriff on one of my city lots. Mr. Bagby, the Collector, came up in the midst of our conversation, and when asked about it, denied all knowledge of it. I told him that I had always been ready to pay all my taxes when I was called upon; and I did not think it gentlemanly treatment to sell any of my lots for taxes; and I told him that he was continually abusing the citizens here. Bagby called me a liar, and picked up a stone to throw at me, which so enraged me that I followed him a few steps, and struck him two or three times. Esquire D. H. Wells stepped between us and succeeded in separating us. I told the Esquire to assess the fine for the assault, and I was willing to pay it. He not doing it, I rode down to Alderman Whitney, stated the circumstances; and he imposed a fine, which I paid, and then returned to the political meeting. Bagby stayed awhile, muttering threats against me. I went home, commenced to work a little, but soon was very sick.

Received a private communication from Mr. Braman, stating the writ was returned to the Governor and killed.

Hyrum and Hoge called at the Office, when Hoge acknowledged the power of the Mormon Habeas Corpus.

Esquire Walker gave a stump speech at the stand until dusk, and was immediately replied to by Esquire Hoge for over two hours, having lit candles for the purpose to hear them politically castigate each other.

The Twelve visited Alleghany City. Elders Young, Page, and Kimball preached in the evening.

The Temple is progressing steadily. The walls of that noble edifice continue to rise, and its completion is looked forward to with great interest and anxiety by many.

All kinds of improvements are going on rapidly in Nauvoo and vicinity. Houses are going up in every direction in the city, and farms are being enclosed without. "The wilderness" will soon "blossom as the rose."

Elder Luman A. Shurtleff writes that he has travelled in the New England States, and recently baptized twenty persons.

Wednesday, 2nd. I was a little easier to-day, and rode out to Jacob Baum's to borrow money. In the evening, conversing with Dr. J. M. Bernhisel.

A subscription has been got up to build a house for Elder Willard Richards, to which I subscribed a city lot. The brethren subscribed \$25 cash, 10 cords stone, 39 bushels lime, 105 days works, \$59 in work, 15,900 bricks, glass, lumber, and other materials, together with a quantity of produce. I hope the day is not far distant when my clerk will have a comfortable house for his family.

Thursday, 3rd. Elder Beck, of Pittsburgh, having paid \$48 for the passage of six of the Twelve Apostles to Baltimore, they started this morning, and rode all day and night over the Alleghany mountains in the stage.

I continued unwell. I received \$800 in specie, and a \$200 note from Benjamin Meginness for 100 acres of land.

Friday, 4th. My health improving, I rode out to the farm. In the evening, went with Emma to visit Elder Cahoon, where I met my brother Hyrum and his wife.

Saturday, 5th. Elders B. Young, H. C. Kimball, O. Pratt, John E. Page, Wilford Woodruff, and George A. Smith arrived in Philadelphia at four, a.m., having travelled 430 miles in 48 hours by stage, railroad, and steamboat. A very severe storm of wind and rain raged in Philadelphia in the evening, doing immense damage.

Sunday, 6th. Meeting at the stand. Elder P. P. Pratt preached on testimony.

When he closed, I told the people I would preach my sermon next Sunday, as I was not able to-day; but I would now speak on another subject—viz., the election.

"I am above the kingdoms of the world, for I have no laws. I am not come to tell you to vote this way, that way, or the other. In relation to national matters, I want it to go abroad unto the whole world that every man should stand on his own merits. The Lord has not given me a revelation concerning politics. I have not asked him for one. I am a third party, and stand independent and alone. I desire to see all par-

ties protected in their rights. As for Mr. Walker, he is a Whig candidate, a high-minded man. He has not hung on to my coat tail to gain his election, as some have said. I am going to give a testimony, but not for electioneering purposes. Before Mr. Walker came to Nauvoo, rumour came up that he might become a candidate. Said I—He is an old friend, and I'll vote for him. When he came to my house, I voluntarily told him I should vote for him. When I made him acquainted with the ordinances of Nauvoo in relation to writs of Habeas Corpus, he acted in accordance therewith on my testimony. The rascals (Reynolds and Wilson) took Walker's and Montgomery's security when I was arrested. Walker made Reynolds come to me and beg my pardon for the abuse he gave me; and through his means and influence the pistols were taken from the rascals. He withdrew all claim to your vote and influence, if it would be detrimental to your interests as a people.

"Brother Hyrum tells me this morning that he has had a testimony to the effect it would be better for the people to vote for Hoge; and I never knew Hyrum say he ever had a revelation and it failed. Let God speak, and all men hold their peace. I never authorized brother Law to tell my private feelings, and I utterly forbid these political demagogues from using my name henceforth and for ever. It is my settled feeling that if Governor Ford erred in granting a writ against me, it is an error of the head, and not of the heart; and I authorize all men to say I am a personal friend of Governor Ford.

"The cap to Parley's sermon is this—Every word that proceedeth from the mouth of Jehovah has such an influence over the human mind—the logical mind—that it is convincing, without other testimony. Faith cometh by hearing. If ten thousand men testify to a truth you know, would it add to your faith? No. Or will ten thousand testimonies destroy your knowledge of a fact? No. I don't want any one to tell I am a Prophet, or attempt to prove my word.

"I prophesy, in the name of God Almighty, they shall bear off the palm."

Hyrum Smith explained at some length concerning the election.

Emma started for St. Louis to transact some business for me, it not being prudent for me to go to Missouri.

"The Quorum of the Twelve Apostles in Philadelphia held a meeting in the Canaanite Church. About 300 Saints were present. Meeting was opened by Elder J. M. Grant, and President Brigham Young ad-

dressed the congregation at considerable length. He said that a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent unto them; but if a person asks for a thing that does not concern him, such as governing the Church, as a member of the Church inquiring concerning the office of a Presiding Elder, what the Prophet or the Twelve ought to do, &c., he will not get an answer. If he does, it will not be from God. He also remarked that if any in the Church had the

fulness of the Melchizedec Priesthood, he did not know it. For any person to have the fulness of that Priesthood, he must be a king and a priest. A person may have a portion of that Priesthood, the same as governors or judges of England have power from the King to transact business; but that does not make them kings of England. A person may be anointed king and priest long before he receives his kingdom.

"In the evening, Elder O. Pratt preached, and was followed by Elder George A. Smith." (W. Woodruff's Journal.)

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 10, 1859.

EMIGRATION.—In former Numbers we have endeavoured to bring before the Saints the necessity of availing themselves as speedily as possible of the "present day of opportunities" to gather with the Saints in Zion. Those who were familiar with the revelations, who gave heed to the teachings and prophesying of the Elders and inspirations of the Spirit, who drank into the spirit of the work, who advanced with the times, who watched the progress of events among the nations of the earth as well as in the Church and cause of Christ, were looking for, and were in some measure prepared for the events that have been transpiring during the last three years. To such the closing of emigration in 1857 and the crusade against Zion brought no disappointment—created no surprise, unless perchance it might have been in point of time. They saw in them the fulfilment of prophecy, the hastening on of events that herald the approach of the great final struggle. The same spirit leads them to see in the future, but close at hand, other and greater convulsions of nations, trials and hardships for the Saints, and impediments and difficulties in the way of and interruptions to the emigrations and gathering of the Saints, and particularly from these lands to Zion. The present calm will last but a short time; the present "day of opportunities" for the gathering of the Saints to Zion to the chambers of the Lord will be short, and should be diligently improved by every one that desires to avoid the judgments that are pending over and about to be visited upon the inhabitants of the earth.

The remembrance of the intense desire felt by the Saints to get out of this land and flee to Zion during the time that the way was hedged up and the emigration closed, and the readiness with which they would have made any sacrifice, endured any hardship, suffered any privation, and performed any amount of labour, and still felt that the privilege to emigrate and gather with the Saints had been cheaply purchased, even at that price, should stimulate them to use every exertion within their power to avail themselves of the present peaceable opportunity. We call upon the Saints to arouse themselves to the importance of this subject, and not settle down into a dreamy security, looking forward to a lengthened period of opportunities, lest the "accepted time" pass, and they awaken to find themselves again shut out and compelled to "partake" of the "plagues" of Babylon. Now, although we are thus urgent upon

the Saints in this matter, yet we wish them not to forget that, to secure the full blessing of the Lord upon their efforts, they must not neglect any other duty or requirement, and remember that the Lord has declared that it is his business to provide for his people when they are faithful and render strict obedience to every known law of God and to the counsels and requirements of those whom he has appointed and ordained to lead them. Let not the Saints, in their anxiety to lay by means for their emigration, forget to pay their honest Tithing and to respond to the legitimate calls of the Church. Through obedience come the blessings.

We desire to remind the Saints that the season for emigration is again approaching. It is time that those Saints who are intending to emigrate this coming season were sending up their names and deposit-moneys for the same. We desire to get the emigration off early in the spring. We expect a pretty large emigration, and it is necessary that all intending emigrants report themselves as early as possible, that we may be able to provide the necessary waggons, carts, teams, and other outfit on the frontiers, so that none need be detained on that account. The experience of past years proves the necessity of an early start across the Plains. The Saints will, therefore, please send up their names and deposits at once.

For the encouragement of the Saints, we will remark that from advices from President Young and others in the Valley, we learn that the demand for labour and service of all kinds, both male and female, far exceeds the supply. All who desire it may feel sure of immediate and constant employment at fair wages, comfortable situations, and good homes in our peaceful gathering retreats. No one who has the means should hesitate a moment through fear of want of employment. Those who have not the means to go directly through, but can raise enough to take them into the States, and are not in situations to add to their means, so that in a year or two they can accumulate sufficient to pay their way through to the Valley, are advised to go to the States, and as far west on the way as their means will take them. President Young, in writing upon this subject, says—

“Advise with brother George Q. Cannon; and, as fast as consistent with circumstances, let the Saints emigrate to the States, and seek such temporary locations and employment as brother George may be able to counsel, each reaching in this direction as far as may be convenient from time to time, working their way to our home in the mountains.”

And on the 17th of September he writes again—

“As heretofore advised, it is still deemed wisdom for the Saints in Europe, and particularly those in the British Isles, to be making their way to the States as speedily as consistent; for, when this side of the Atlantic, they will be able to find employment, and work towards Utah as their way opens.”

It is not wisdom, however, for any who are in good situations and steadily adding to and laying by means, with the prospect of soon securing enough to pay their way through to the Valley, to abandon those situations for the purpose of emigrating to the States. The necessary expenses and loss of time in procuring situations in the States will, as a general thing, more than counterbalance the advance in wages, and retard rather than facilitate their emigration to the Valley. We should be glad if the great bulk of the Saints in these lands could go out; but wisdom should govern them in this as in all other things.

IN another column will be found an extract from the Report of the Annual Agricultural and Manufacturing Fair in Utah, which we think will prove very interesting to our readers. The Report shows a decided advance over any former one, notwithstanding the many untoward circumstances which have surrounded the Saints.

WE have advices from Utah to October 6th, which represent Utah affairs in a flourishing condition, and the prospects for the future peace good. The news is indeed cheering. Particulars next week.

HUSBANDS AND WIVES.

Happy homes, smiling faces, joyous greetings, kind husbands, loving wives, merry children, houses clean and tidy, pleasant re-unions, mild forbearance, soft endearments, and "all that life to life can bind us," grouped together! What a pleasant picture, bright, sunny, and cheerful! Heaven in embryo! Who does not long for it? Who would not have it? Who could not cherish it?

Now for its opposite:—Homes miserable, faces cloudy, tyrant husbands, "nagging" wives, squalling, filthy, disobedient children, houses dirty and slatternly, grumblings, contentions, fault-findings, angry words, blows! Hell in embryo! Who would not shun it? Who would not flee from it?

I am no misanthrope; yet many things meet my eye which jar on the harmony of nature, and these I cannot love. Many things are forced upon my mind, antagonistic to the natural feelings, and these disturb my equanimity.

In sketching a few characters, therefore, under the caption I have chosen, no mythical, supposititious beings will be introduced, but living realities, by the study of which many may profit. Neither will I wander into the boudoirs of the titled and wealthy, nor ransack the "studies" of masculine aristocrats and monied magnates, for subjects; but among the truly powerful of Adam's race, the peasant's wife, the mechanic's bosom partner, the tradesman's helpmeet, the strong-limbed sons of toil, the broad-chested, brawny-armed, hard-handed creators of wealth, the toiling, working, and struggling denizens of the earth, will I find all that I require.

As Gentiles, in speaking or writing, give the precedence to the ladies, I will so far imitate them as to reverse my heading, and commence with the "wives."

Wife No. 1 seemed before marriage to be the very model of a woman. Well formed and finely developed in person, her rounded bust would have been a model for a sculptor. Her cheeks shone with a pure tint like a dew-washed rose, and her shiny curling locks of ebon hue fell in graceful ringlets over her temples and neck. When you met her in public, she was tastefully, if not elaborately dressed,

for her station. But few knew that her well-got-up dresses and snowy white embroideries and laces were the products of a doting, anxious, hard-working mother's labour, who longed to see Arabella settled in life. Sweet and fascinating in her manner, she had little difficulty in procuring a partner in a steady, industrious joiner. Scarce had the honeymoon waned ere a "change came o'er the spirit of the dream;" and, robbed of her peacock's feathers, she appeared a most unmitigated slattern. Her dresses became shabby, dirty, and tattered, for want of care; her husband's linens changed to a dingy yellow, while their "get-up" was most abominable. Her once lovely ringlets, unoiled and almost unkempt, were twined up to her temples, and curled up like the back of a water-spaniel; while—horror of horrors—becoming a mother, she seemed, as she sat with the babe on her knee, both unwashed and scarcely half-dressed, the very impersonation of the genius of filth, with ragged clothes, blackened and soiled, lying on one side, clots of dirt all round, and chairs, stools, dishes, and wearing apparel scattered in glorious confusion. It seemed as if the aim of her life had been to obtain a husband; and having succeeded in doing so, she ignored the important truth, that to retain the love of a husband is as necessary for happiness as to obtain one. Now surrounded by a growing-up family, waste and slatternliness are her prominent characteristics; her children are ill-mannered, dirty, and disobedient; her husband, sunk to her level, has become careless of appearance, and, tired of his wife's continued railings against Providence and hard times, seeks in other society a compensation for the pleasures denied him in his uncomfortable home.

Wife No. 2 is the very opposite of this. Neat and tidy, she prides herself on the comfortable appearance of her family, and looks with a glow of honest pride at the order and cleanliness displayed in her household concerns. But, "poor creature," she "has her troubles." "Baby is so very cross;" children "will not do what she wants them;" and even "George often speaks very sharp," though she "does everything in her power to

make all comfortable." True, she "is a little quick-tempered;" "but, then, nobody is perfect;" and she "does feel so put about when everything does not go to her mind;" still she "cannot understand it." No. And yet that "quick temper" is the source of many of her troubles. While she feels, with regard to herself, that "nobody is perfect," she cannot extend the principle to others, but expects perfection in them, and does not cultivate patience to extend forbearance towards their failings. Her children, formed in the same fiery mould, feel injustice in many of her sudden bursts of passion over trifles, and a spirit of antagonism takes possession of them. The husband, often exasperated, speaks sharply to a wife good in all things but this, while the babe at her breast partakes of her nature; and thus many unhappy hours are caused through a lack of self-government and mild forbearance.

Wife No. 3 is a peculiar character. She is a great stickler for "woman's rights;" looks upon man as a useful appendage to a household, formed to support woman and to minister to her fancies,—a sort of necessary evil. Her husband never can please her. If he tries to act like a man, he is a tyrant; but she "won't be controlled by him—that she won't!" If he yields to her every whim, she quarrels with his manner of doing it, and seems to require some opposing stimulant to keep her in order. Still, if any one else tries to depreciate him, she bristles up like a "fretted porcupine," and maintains his superiority over every other. She likes no poaching on her preserves. Her children are unruly; but then "they only take after their mother, the dears!" and she "never will be controlled." As self-esteem is a prominent characteristic in her organization, she must always stand at the head, at least in her own estimation, of any little "gathering," "party," or "social affair," and assumes quite a patronizing manner to all around her. Sometimes she appears a perfect specimen of the termagant; and then woe to the unfortunate mortal who calls her wife! When fretted or annoyed, she lashes herself into a passion, rages, storms, raves, and acts like one for whom a strait-waistcoat would be a proper appliance. Her whole life is miserable, and miserable too are all connected with her; and when death eases

her body of its turbulent spirit, few lament her end.

Wife No. 4 is a poor, ailing, half-heartbroken, mournful-looking creature, apparently an unintermitting sufferer, who never enjoys a moment's peace or happiness. All the troubles that afflict poor mortals seem congregated together to make her life miserable. She never enjoys a moment's good health, yet somehow has a wonderfully good appetite in partaking of anything that pleases her. If she has not troubles at hand, she can easily manufacture them, or borrow from the future. No one ever had to pass through so many trying scenes, suffer so many harrowing afflictions, or sustain so many heart-breaking sorrows as she. Providence has dealt very hardly with her, and every gossip or ear-witness she can obtain is a ready-made well into which she can pour her griefs. Her husband gets accustomed to her complainings, and ceases to worry himself in trying to remove them: therefore he is "cold and careless," and "seems to wish she were dead." "But he won't be long troubled with her." Then visions of the suffering future crawl across her mind, and she finds communion in the stealthy tears that come dropping at her bidding. Sometimes she is of the "nagging" character; and then everybody is doing wrong, saying wrong, thinking wrong, and looking wrong. Let us leave her and turn to a more pleasant class in

Wife No. 5. How shall we sketch her, to do her justice? Neat, without being showy; modest, and yet no prude; mild, without being dull; obedient, yet not servile; affectionate, without being demonstrative; and firm, yet not stubborn. A wise mother, a loving partner, and a thrifty housewife, "She looketh well to the ways of her household, and eateth not the bread of idleness." Her children hear her voice as it falls in firm, but gentle tones, and seem eager to show their obedience. Her husband returns home, after his daily toil, and she welcomes him with a smile. His chair is placed in its accustomed corner; the fire is blazing brightly in the grate; the house is clean as the hands of its mistress; his children are playing and laughing around, with merry eyes and rosy cheeks; comfort is blended with every colour of the picture, and thoughts of this scene had often occupied his mind through the long,

weary day. Now finding his visions of evening happiness realized, he turns round, glances at the smiling face of its cheerful authoress; and, placing his arm gently across her rounded shoulders, his lips meet hers as he fondly whispers—"Bless thee, my wife!" Trace her through all the variations of life, and there is a consistency in her conduct and character which elicits admiration and respect, while it proves that she truly understands and appreciates her position and duties. Never niggard, she practices economy; and not only contrives to "make both ends meet," but manages to add to her little store. She is capable of self-action under emergencies, yet seeks for counsel from the lips of her husband, and readily carries out his suggestions and wishes. Her field of labour is her home. As a queen she presides over her household; and, in

(To be continued.)

the language of a wise man, "Her price is far above rubies."

Many other specimens might be noticed, such as the "chatterer," who is eternally talking, her tongue sounding like the din of a waterfall; the "gossip," who minds everybody's business but her own, &c., &c. But enough has been advanced to show some of the many reasons for the existence of blighted anticipations and unhappy homes, on the one hand, with delightful realizations and loveable companionship on the other.

But every picture has its blendings of colouring, and the subject has only been considered from one point of view. Let us change our position, and see how it appears with the masculine, worked in by sketching the characters of a few husbands.

S.

UTAH NEWS.

DESERET AGRICULTURAL AND MANUFACTURING EXHIBITION.

On the 3rd of October last, the Deseret Agricultural and Manufacturing Exhibition took place, when both the varieties and quantity of fruit presented far exceeded those of any previous exhibitions. A good show was also made in the Produce and Vegetable department. Relative to the Mechanical, Industrial, and other departments, we extract the following from the *Deseret News* of October 5th:—

Among the machinery, there was a wrought iron stove, made from waggon-tire, hammered to proper thickness, and jointed with great accuracy, the workmanship of Mr. Thomas Griffiths, the manufacturer of the miniature model steam-engine exhibited at the first State Exhibition, and which has never since been excelled. This stove, we were informed by Mr. Griffiths, has been in use in his house some nine months, and works to a charm. It is so constructed, that, aided by ingeniously arranged dampers, the fire is wholly brought into contact with the upper plate, where the cooking and boiling is done. In baking, the heat may be distributed above, below, or to entirely escape the oven at pleasure. It is said, also, to be very economical in the consumption of wood. It is different in some respects from any stove we have seen; and the improvements are claimed by the skilful maker.

The specimens of boots, shoes, and leather were extensive and excellent.

The number and quality of home-manufactured articles displayed were unmis-

able indications of the steady improvement going on among us.

Nails, cutlery, and hardware in general, were materially better than any previously exhibited.

The cloths—linseys, flannels, jeans, kerseys, linen, carpets, shawls, blankets, coverlets, rugs, thread, hats, caps, muffs, combs, &c., would not suffer in comparison with those manufactured elsewhere.

The cabinet ware that was presented would do credit to any part of the world.

Among the paintings, engravings, printing, and penmanship, we noticed a beautiful sign and some superb specimens of grainine; a chirographic epitome of the history of the Prophet Joseph, elegantly bordered and ornamented with tasteful flourishes by Mr. D. Graves, which, together with the splendid historic chart, designed, prepared, and printed in this office, and mounted by our excellent bookbinder, Mr. J. B. Hatty, constitutes a very complete record of the most important events that have transpired in the life of the Prophet, in connection with the rise and progress of the Church of Jesus.

Christ of Latter-day Saints. These were appropriately classed with the books and records from the Historian's Office, which occupied a prominent corner of the hall, and were objects of interest to all.

A font of type of the Desert Alphabet, cast and finished by J. H. Rummell, of this city; also leads and other printers' material, were evidences of what faith and indomitable perseverance can do.

The display of horses, cattle, hogs, sheep, poultry, &c., though embracing some very fair specimens, was not so large as expected.

The Ladies' Department presented a display of ornamental needlework, table-

covers, wax flowers, worked shawls, handkerchiefs, cushions, artificial, embroidery, crotchet work, knitting, braiding, patch-work quilts, hose, slippers, &c., &c., that were altogether lovely, and speak in high terms of the skill and industry of the ladies of Utah.

The precious relics of the past, calling to mind the enviousness of the wicked and the devotion of the good, re-memorizing the scenes in Carthage Jail, the suffering of the Saints, and their exile to the Rocky mountains, were altogether too much for the tender-hearted. They were truly in contrast with the general hilarity of the occasion.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,
by ELDER HENRY WHITTALL.]

(Continued from page 770.)

EXTRACTS FROM ANCIENT AND MODERN AUTHORS DECLARING IMMERSION AS THE ORIGINAL FORM OF BAPTISM OBSERVED IN THE EARLY CHRISTIAN CHURCH, AND ILLUSTRATED BY NEW TESTAMENT PHRASES AND COMPARISONS CONTAINING ALLUSIONS TO THE CEREMONY.

DR. LIGHTFOOT.

"That the baptism of John was by plunging the body, (after the same manner as the washing unclean persons and the baptism of proselytes [among the Jews] was,) seems to appear from those things which are related of him—namely, that he baptized in Jordan; that he baptized in Enon, because there was much water there; and that Christ, being baptized, came up out of the water: to which that seems parallel, *Acts viii. 38*, Philip and the eunuch went down into the water, &c."

DR. NEANDER.

"The usual form of submersion at baptism, practised by the Jews, was transferred to the Gentile Christians."

"Baptism was originally administered by immersion; and many of the comparisons of St. Paul allude to this form of its administration."

"The immersion is a symbol of death—of being buried with Christ; the coming forth from the water is a symbol of a resurrection with Christ; and both taken together represent the death of the old man, and a resurrection to a new life."

DR. HURD.

"As to the form of baptizing, it seems to have been by dipping the whole body, except in cases of sickness, when the life of the person might have been in danger. If the person baptized by sprinkling happened to recover, he was generally re-baptized by immersion; and no person could be admitted to holy orders who had not been baptized in this latter form."

"Threefold immersion was a very ancient practice in the Christian Church, and used in honour of the Holy Trinity: though some later writers say it was done to represent the death, burial, and resurrection of Christ, together with his three days' continuance in the grave."

"As baptism was originally by immersion, so we find that in succeeding ages sprinkling was used; but this was when superstition began to creep into the Church."

AMBROSE.

"Thou wast asked, Dost thou believe in God the Father Almighty? And thou repliest, 'I believe,' and wast dipped; that is, buried. A second demand was made, Dost thou believe in Jesus Christ our Lord, and in his cross? Thou answeredst again, 'I believe,'

and wast dipped; therefore thou wast buried with Christ. A third time the question was repeated, 'Dost thou believe in the Holy Ghost?' And thy answer was, 'I believe.' Then thou wast dipped a third time, that thy triple confession might absolve thee from the various offences of thy former life."

FOULKES.

"Aspersion was [in the second century] allowed in the clinical baptism of a sick person, or where water was scarce; otherwise, immersion was the usual practice."

"Baptisteries, or stone fonts of a large size, began [in the fourth century] to be used; but they did not stand inside the church. The recipients went down naked into the water; which action, as well as the putting off the garments to do so, had a mystical import."

CONYBEARE AND HOWSON.

"The primitive baptism was by immersion."

"This passage [Rom. vi. 4,] cannot be understood unless it be borne in mind that the primitive baptism was by immersion."

"It is needless to add that baptism was (unless in exceptional cases,) administered by immersion; the convert being plunged beneath the surface of the water, to represent his death to the life of sin; and then raised from this momentary burial, to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though, perhaps, necessary in our northern climates,) has rendered obscure to popular apprehension some very important passages of Scripture."

SCHAFF.

"As to the outward mode of administering this ordinance, immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words *baptizo*, *baptisma*, *baptismos*, used to designate the rite. Then, again, by the analogy of the baptism of John, which was performed in the Jordan. Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. x. 2); with the flood (1 Peter iii. 21); with a bath (Eph. v. 26; Titus iii. 5); with a burial and resurrection (Romans vi. 4; Col. ii. 12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the oriental and also the Greco-Russian churches); pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

"The ordinary use of *baptizein*, *baptisma*, *baptismos*, in connection with the passages respecting baptism adduced in the text, [Matt. iii. 6, 18; Mark i. 9; 1 Cor. x. 2; 1 Pet. iii. 21; Eph. v. 26; Tit. iii. 5; Rom. vi. 4; Col. ii. 12;] the clear testimonies of antiquity, and the present prevailing usage of the oriental churches, puts it beyond all doubt that entire or partial immersion was the general rule in Christian antiquity; from which certainly nothing but urgent outward circumstances caused a deviation."

PICTETUS.

"Immersion into and emersion out of the water, practised by the ancients, signify the death of the old and the resurrection of the new man."

BUDDEUS.

"Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ; and at the same time it informs us that the remains of sin, which are called the 'old man,' should be mortified."

ARCHBISHOP TILLOTSON.

"Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin; and then did rise up again out of the water, to signify their entrance upon a new life; and to these customs the Apostle alludes, Rom. vi. 2—6."

DR. BOYS.

"The dipping in holy baptism has three parts—the putting into the water, the continuance in the water, and the coming out of the water. The putting into the water doth ratify the mortification of sin by the power of Christ's death, as Paul (Rom. vi. 3,)—'Know ye not that all we which have been baptized into Jesus Christ have been baptized into his death, and that our old man is crucified with him?' The continuance in the water denotes the burial of sin, to wit, a continual increase of mortification by the power of Christ's death and burial. (Rom. vi. 4.) The coming out of the water figured our spiritual resurrection and vivification to newness of life by the power of Christ's resurrection. (Rom. vi. 4, and Col. ii. 12.)"

ROBERT NEWTON.

"Baptism was usually performed by immersion, or dipping the whole body under water, to represent the death and burial and resurrection of Christ together, and therewith to signify the person's own dying unto sin, the destruction of its power, and his resurrection to a new life. St. Paul plainly refers to this custom, Rom. vi. 4."

BISHOP DAVENAUT.

"In baptism, the burial of the body of sin, or of the old Adam, is represented, when the person to be baptized is put down into the water; as a resurrection, when he is brought out of it."

DR. HAMMOND.

"It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ: the putting the person into the water denotes and proclaims the death and burial of Christ."

BISHOP NICHOLSON.

"The ancient manner in baptism—the putting the person baptized under the water, and taking him out again, did well set forth these two acts: the first, his dying; the second, his rising again. Into the grave with Christ we went not, for our bodies were not and could not be buried with his; but in our baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him."

DR. GOODWIN.

"The eminent thing signified and represented in baptism is not simply the blood of Christ, as it washeth us from sin; but there is a farther representation therein of Christ's death, burial, and resurrection, in the baptized's being first buried under water, and then rising out of it; and this is not in a bare conformity unto Christ, but in a representation of a communion with Christ, in both his death and resurrection. Therefore it is said, 'We are buried with him in baptism'; and 'Wherein you are risen with him.'"

CHYRYSOSTOM.

"To be baptized and to sink down, and then to rise again, is a symbol of the going down into the grave and of the coming up from it; and therefore Paul calls baptism a burial."

"It carries out the divine symbols of burial, mortification, resurrection, and life. For, by the immersion of our heads in the water, the old man disappears and is buried as it were in a sepulchre, whence he ascends a new man."

"He [John] does not say, He [Jesus] shall give you the Holy Ghost, but 'He shall baptize you in the Holy Ghost,' showing in metaphor the abundance of the grace."

BRDE.

"We are baptized by the Lord in the Holy Ghost."

BEAUSOIR AND LENFANT.

"With water—with the Holy Ghost—with fire.' Gr. *In* the water—in the Holy Ghost, &c. These words do very well express the ceremony of baptism, which was at first performed by plunging the whole body in water, as also the copious effusion of the Holy Ghost on the day of Pentecost."

BISHOP PATRICK.

"They [the primitive Christians] put off their old clothes and stripped themselves of their garments; then they were immersed all over and buried in the water, which notably signified the putting off the body of the sins of the flesh, as the Apostle speaks, and their enduring into a state of death or mortification after the similitude of Christ, according to the same Apostle's language elsewhere—'We are baptized into his death; we are buried with him in baptism.'"

RICHARD BAXTER.

"In our baptism we are dipped under the water, as signifying our covenant profession that as he was buried for sin we are dead and buried to sin. They (your lusts) are dead and buried with him; for so your baptism signifieth, in which you are put under the water, to signify and profess that your old man is dead and buried. We are raised to holiness, as we rise out of the water in baptism, (Col. ii. 11—13,) that the putting of the body under water did signify our burial with Christ and the death and putting off our sins. And though we now use a less quantity of water, yet it is to signify the same thing, or else we should destroy the being of the sacrament. So also our rising out of the water signifieth our rising and being quickened together with him. They were in baptism buried with Christ, and put off the body of sin, and were quickened with him; and this doth all suppose their own present profession to put off the body of sin, and their consent to be baptized on these terms."

(To be continued.)